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# JOURNAL

OF THE

## ASIATIC SOCIETY OF BENGAL.

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Part I.—HISTORY, LITERATURE, &c.

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No. III.—1879.

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*Rough Notes on the Distribution of the Afghan Tribes about Kandahar.\*—*  
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I was employed in foraging in advance of General Stewart's Division during the march back from Kelát-i-Ghilzai to Kandahar, 1st to 10th February 1879,—afterwards in taking a convoy of camels to Col. Patterson's reconnoitring expedition down the Arghisán valley, 13th to 23rd February, and these rough notes are the result of such information as I had time to pick up regarding the population of the villages I passed *en route*. At the foot of the Maps accompanying these notes, I have given a list of the villages inhabited by the various tribes of Afghans found in those parts so that the reader can see for himself how they are distributed; but the following additional notes may prove useful.

Nearly all the Afghans living in the Kandahar district are Duránis of the Pópalzai and Bárakzai sections. Of these the Pópalzais mainly occupy the valley of the Tarnak as far as Shahr-i-Saffa and the Bárakzais the whole valley of the Arghisán to Márúf. Beyond Shahr-i-Saffa (now merely a ruined mound), as far as Jaldak in the Tarnak valley, the Alikózai section of the Duránis is found; the Ghilzais not being seen till the neighbourhood of Kelát-i-Ghilzai is reached.

\* The local pronunciation of this word is as nearly as possible Kanđhár, the second syllable which probably really exists between the *d* and the *h* being so short as to be scarcely audible. [It is commonly identified with the Sanskrit *Gandhára* (गन्धार); Ed.]

As may be supposed, a large city like Kandahar has attracted Afghans of all kinds of tribes to itself, and in its neighbourhood is found one Kákar village, Malang, but it is a small one. The Mómands again have a large village which has lately changed its site, as the name, Koneh Mómand, of some neighbouring ruins testifies.

There is a large colony of Ghilzais\* about 6 miles from Kandahar owning some eight villages about Taraki Kulácha† which is, as its name signifies, a hamlet of the Taraki section of the Ghilzais. Sayads are found scattered about in this as in other parts of Afghanistan. The hamlet of Sayad Mohammad Sháh is, or rather was, the residence of the late Wazír of the Amír in these parts. And lastly colonies of one section are found scattered here and there in the country of another. The villages of Tang (Pópalzai), Khaugáni Káréz (Khúgiánis), Mákián (Mákus), in the midst of the Bárakzai villages of the Arghisán valley, are cases in point.

With these exceptions the population of both the Tarnak and Arghisán valleys respectively, as far as Kelát-i-Ghilzai and Márúf, are Duráni Patháns of the Pópalzai, Alikózai and Bárakzai sections. Near Kandahar villages of mixed populations are common, such as Deh-i-Khója, which I have set down as being Pópalzai, and Shahzáda which I have called Ghilzai, meaning of course that the bulk of the population is Pópalzai and Ghilzai respectively in each, but further up the valleys, mixed villages are not often met with.

Numerous subdivisions or septs of the main sections of Duránis are found in the above villages. Of the Pópalzais I was told the following lived about the Kandahar district :—

1. Sadozais, (in Pungi).
2. Bámézais.
3. Nóazais, (in Kadanei valley towards the Khojak Pass).
4. Madozais.
5. Marsingzais.
6. Khánzais.
7. Aiabzais.

Of the Alikózais, the following :

1. Sandarzais, (in Arghisán Valley).
2. Karazais.
3. Nausazais.

Of the Bárakzais, the following :

1. Mohammadzais.
2. Sulimánzais.

\* This word is usually pronounced locally Ghilzai, but sometimes Aghalzai.

† *Kala* means village and *Kulácha* little village or hamlet.

3. Khunsézais.

4. Baianzais.

Of Panjpao Duránis :

1. Alizais.

2. Núrzais.

3. Khúgiánis.\*

4. Mákus.

5. Ságzais.

The above subdivisions are not all to be found in the official list of the subdivisions of the Afghan tribes, in which the Sadozai and Bámézai sections of the Pópalzais are the only ones given, while no subdivisions are given in it of the great Bárakzai section, and the three subdivisions above given of the Alikózai section differ in name from the three given in the official list. The acknowledged imperfection of the official list and the great number of subdivisions, into which every tribe or even section of a tribe of Afghans is split up, would easily account for my names varying from those found in it. I asked a great number of questions regarding these subdivisions, and as far as I know, the above information is correct.

One curious point turned up during my interrogations. Several of those I questioned would not acknowledge the Achakzais as Duránis, though of course there can be no doubt as to their being so, while they admitted the Kákozai and Achalzai subdivisions of the Achakzais into the Bárakzai section. I saw no Achakzais about Kandahar, though the Khójak Pass is held entirely by them. † The Ságzais found in the Arghisán valley are not mentioned in the official list of the Panjpao Duránis. But I was assured, they were Duránis and neither Pópalzais or Bárakzais, but of a lower descent, *i. e.*, they were Panjpaos. If not a section of the Panjpaos, they are probably a subdivision of one of the sections. ‡

As regards the pronunciation of the names, the termination zai is sometimes pronounced almost as zoï (two syllables) especially in the Arghisán

\* This name is pronounced Khaugán in the Arghisán valley and their village called Khaugáni Káréz (the name Káréz, being given a village, does not now argue the existence of a Káréz in its neighbourhood, it is merely an affix), similarly the Mákus are called Mákíáns and their village Mákíán. The term Panjpao is usually also pronounced Panjpáe about Kandahar.

† The Achakzais are said to have been originally part of the Bárakzais who were separated from them for political reasons. Mír Aslam Khán the Sirdár or chief of the Achakzais calls himself Abdal ? Abdáli = old name for Duráni.

‡ Duránis are divided into Zírak Duránis with 4 sections, Pópalzais, Alikózais, Bárakzais, Achakzais, and into Panjpao Duránis with 5 sections, Núrzais, Alizais, Ishakzais, Khúgiánis, Mákus. The Zírak descent is considered by far the most honorable.

valley. The name I have given as Pungi has a very peculiar pronunciation like Pungái, and a similar sound is heard in Lándé Káréz, as if it were Lándái Káréz. The sound Néjoi is also peculiar in the o which is softened almost to the German ö, as if it were Nejöi. Khél-i-Akhund is also called Khél-i-Akhwand. Deh-i-Náo is often called Náo-i-Deh or Navvi Deh (= new town). Beyond the extremely guttural sound of the Pushtu consonants, heard in these words, there is little to be noticed but the following. Saifu-l-lah is pronounced often as Zaipullah, Zanghír Khán as Tanghír Khán, Khunsézai as Khunchazai.\*

There is considerable difficulty in discovering the name of a village† for the following reasons:—A village may be called by six different names by guides; those thoroughly acquainted with the locality would recognise it by any one, others less well acquainted will only know it by some of them. Thus a village may be called (1) after the district or tract of land in which it is situated. Takht-i-pul is such a name, Mel Manda is another; villages ten miles apart are all called Takht-i-pul or Mel Manda, simply because they are situated in the tracts so named. (2) It may be called after the section of the tribe which inhabits it, thus Bárakzai; (3) after the subdivision, thus Khunsézai or Muhammadzai; (4) after its late owner if recently dead; (5) after its present owner; thus Kala-i-Núr-uddín Khán merely means Núr-uddín Khán's village and the owner's is usually the proper name of a village; (6) after its own name. To give an example the village, marked Amín Kala on map No. 1, was named to me as Bárakzai, Muhammadzai, Amín Kala and Latíf Khán. Latíf Khán is its present owner, Amín Khán was the late owner, Muhammadzai is the subdivision and Bárakzai the section of the tribe inhabiting it. It will be easily seen that the more general of these terms are known at a distance, while the more specific ones only in the immediate neighbourhood of a village—and this is what one has to look out for in asking the way on the march, especially as a guide or passing villager thinks he has done quite enough, when he has given any one of the names by which a village may be designated. Complicated as this system of nomenclature looks, it is natural enough in a country where the individual occupies such an important part in men's minds, and nationality so little. It is not difficult to deal with in practice, after a slight knowledge of the country is ac-

\* Further back in the Pishin the same peculiarities are observable. Thus Arambi is pronounced almost as Arambae. Mt. Chapar is called Mt. Sapar and the Zhób valley the Jób valley. Awalía or Aulía is the name of a malik in the Pishin.

† Villages are also constantly changing their sites, which renders a survey, which is correct for a certain year, very far from being so afterwards.

quired, but it accounts for the great apparent discrepancy in names and distances met with on maps and in routes.\*

I may here remark on the names Khojak Pass—Rogháni Range—Khója Amrán Range, found on the maps as representing the celebrated hills dividing the Pishin† and Kadanei valleys. Locally the names Khójak, Rogháni, Khója Amrán are unknown as designating any set or range of hills; in fact neither the Achakzais nor the inhabitants of the Pishin (Tor Taríns) have any general name for the hills; but every peak, spring, stream seems to have a special local name, often but little known, as might be expected among such a people as the Afghans. Khójak is the name of the Khójak river, the bed of which forms the Khójak Pass: ‡ similarly Rogháni is the name of the Pass so called, not of any hill, while Khója (or more properly Khwája) Amrán is the name of a peak in the Gwája Pass; on its summit is a cemetery, so it is possible that Khwája Amrán was a Pír or saint when alive. Gaz (not Dahagaz as the maps have it) is the name apparently of the line of hills separating the Sháلكót (Quetta) and Pishin valleys through which the Gazarband Pass runs, but this is the only line of hills which has a general name as far as I can understand. Chiltan (or Chiltán) to the S. of Quetta, Takatú, Zarghún, Píl, Kand, names along a line of hills running successively northwards from Quetta and visible from the Pishin valley, are names rather of snowy peaks than of ranges. Chapar again is the name of a high rounded snowy peak, behind these again, but visible from Pishin.

\* The village of Marsingzai is also frequently called Maisingí; and Tájáo is the proper name of the village usually called Zanghír Khán. Ságzai is also frequently named Tórákhar, pronounced also Tóragar (the black rock), from the hill in the neighbourhood where there is a convenient place for a camp.

† Pronounced Pishin in the neighbourhood, not Peshín as it is usually spelt.

‡ Máchka is the name of a stream joining the left bank of the Khójak about 6 miles from the summit of the Pass, and Shal of the place marked "Camping Ground" in the maps about 4 miles up the Pass from Kala Abdullah Khán. There is a perpetual spring of water there.

